/286 cont./

291 the waist, and over it a rebozo or shawl of foreign make; they wear hats of masculine manufacture. They carry a thin stick
283 one meter long more or less, called kasguat, held under the left armpit, and at its upper end there is a bundle of wool to be spun, a task which they do at any time, while walking or sitting in the house, regardless of whether a child is resting on their backs or, when they are walking along the road, a heavy
301 load. Only the women wear ornaments consisting of multi-colored necklaces, earrings, and sometimes rings.

293 Both men and women usually carry three woolen pouches,
415 aside from others of fique, a very small one for money, a larger one for mambe /coca and lime for chewing/, and the third, which is the largest of all and holds the other two, is used to carry palm leaves or the plaited work made with them for the men, and other things for the women.

276 Coca.--All the Paez are "mambe chewers," men, women,
[461] and children, regarding coca as an article that gives strength,
[261] frees one from laziness, and mitigates hunger. Without it, of
[273] course, they will not work. Coca and chicha, fermented sugar-
[262] cane juice, play the role of real foods, given their starchy and scant diet.

631 Parcialidades and cabildos.--Politically, the Indians are
624 organized into parcialidades, each headed by a cabildo made up of a gobernador and substitute, a major alcalde and another minor one, two alguaciles, three fiscales, a comisario, a capitán, and a síndico elected each year and put in office by the respective alcaldías of the municipio, except for the last two, who are named for life and put in office by the /287/ Church. Their functions are administrative and police work, but in reality they exercise functions of social, legal, and religious control.

631 The parcialidades are bounded by the craggy peaks and the deep, rugged beds of the streams and rivers in such a way that each one circumscribes specific kinds of geography, and even of

/333 cont./

417 bags full of frijoles, which are also suspended from the wall
353 posts. This is also where the grains (lumps) of salt are kept.
251 The amounts kept for the months of scarcity are not sufficient,
but there are other comestibles that help them: domestic ani-
[244] mals, cabbages, onions, sugar cane, and coca. In Lame and
Mosoco they cultivate a plant which they call ijuca de pijao. It
[464] is an edible discoria /Dioscorea/. We have also seen that
want is avoided by going to work as laborers on the fincas of
the "whites."

[263] Meat is also kept on the frame above the hearth. They utilize the smoke to preserve it. Salt is not used for this purpose.

251 In the parcialidades of Mosoco, Vitoncó, and San José, where large quantities of wheat are planted, one frequently finds under the eaves of thatched houses bundles of wheat that remain hanging for several months. In this way they preserve it from the attacks of small rodents, and the grain is of excellent quality because it dries out thoroughly.

261 During times of scarcity, the natives do not seek solace in
273 religion. Actually, their defense is in the sale of their own work-
276 ing capacity for a small daily wage, a few eggs of coca, and
[771] food. It should be noted that guarapo and coca are splendid
[464] sedatives against the pangs of hunger. It is curious that one of the
[465] most noted religious fiestas of Calderas is held precisely during a time of scarcity. Large quantities of guarapo are consumed for nearly a month.

Provision of water and firewood

312 In Tierradentro the rainfall is relatively high. As a result, water abounds in small and /334/ large watercourses. This geographical factor leads the natives to bring the water close to their homes by means of a system of drainage ditches that are true engineering works. The distances that have to be faced or the accidents of the terrain make no difference. When necessary,
[777] they use bamboo tubes as artificial channels. This system has been adopted by the "whites" and even by the towns. Since the high parts on both margins of the Paez River are bare of vegetation,

262 /351 cont./
[234] settlement and when they are dragging down /352/ the timber;
[237] the milk is not used, except in Mosoco, where we have seen
[534] that it is really consumed.
[342]

The Calderunos say that sheep are eaten frequently in the
[231] temperate regions such as Avirama and San Andrés, but few are consumed in Calderas; some say that sheep give wool for clothing, "Why eat them, when they provide ponchos," and others state that to eat mutton brings bad luck, because it would be like eating one's papa.

262 When there are visits by "elders" such as compadres, older
574 brothers, fathers-in-law, or own fathers, they are entertained ("cuida") with dishes different from the ordinary ones, based essentially around barnyard fowl and eggs. If there is meat, a large piece is cooked. The compadres, in turn, bring as a gift griddle-cakes (about 15), eggs (about 10), and frequently chickens.

262 There is no special diet for children; they eat exactly the
846 same as adults. There are differences of diet according to sex only when the woman has just given birth. Then, she is given ground maize, arracacha, manioc, ripe plantain, laying hens ("these
● [261] are nice and fat"), and mutton. The mejicano is proscribed for them, because it brings cold into the stomach and gives much pain; onions, because they cause a stomach ailment and rot the in-
[844] testines; pork and the frĭjol bueno for the same reason. Peppers are also taboo for parturient women.

262 For hard labor, it is regarded as good to eat mote, with
263 cabbage, frĭjol bueno, and well salted, because it gives strength for the daily activities; if one eats the same thing (" a good dish"), but without salt, they say that one is already hungry by the middle of the day.

262 Foods regarded as aphrodisiacs are "sango," prepared with
832 finely ground and sifted maize, and raw eggs.

261 Of the foods that they eat, they believe that chicha and water are transformed into blood, and the maize, potatoes, frĭjoles, and arracacha into flesh.

To gain weight, they believe that it is necessary to eat and not to work, rather than to follow a special diet.

/352 cont./

261 The natives lose weight -- says an informant -- because first they eat good and abundant food, and then they do not have [262] enough to eat and, naturally, grow thin. In times of scarcity ("hambruna"), they eat frijol cacha and its tender leaves, in the same way as they eat mejicano leaves; cabbages are gathered leaf by leaf, for at this time of year they are less abundant. When there is nothing more to eat they kill a cow and eat meat; they hunt /353/ wild pigeons or chachalacas, cook them, and [273] drink the broth with salt. They also make chicha, and the old [276] people get drunk every day; the consumption of coca increases: "the people chew and chew so as not to feel too hungry"; the little ones suffer hunger because they do not know how to chew, and they eat mejicano, which does not require the salt that they try to save. Finally, they end up going to the fincas of the "whites" to earn food, coca, and a few centavos.

264 When they do not work, they have one meal at 3:00 P.M. and another at 6:00 P.M. After the first meal they lie down and say, "We are making estancia," that is to say, digesting and [261] getting nourishment. Skinned maize with saffron, chicken, plantains, and peppers gives more "estancia."

261 They barely eat enough unskinned maize, which they cook as mote, but they eat to excess the sancocho of potatoes and frijol bueno because it is so good. No one eats an entire chicken. It is divided. In the former state they would believe that the chicken was stolen. Mejicano makes some people vomit, because they are used to eating meat, and they are the ones who might be thieves.

As a rule, everyone eats only one plate of food; if they eat [756] two, they cannot walk. The curers eat little in order to be able to [787] spend the night in vigil, devoted to their activities; they always [262] eat eggs and they avoid eating peppers in order to be able to [263] feel the "signs" (31).

31. Vernal Villa, S. "Magia y Medicina entre los Paeces /Magic and Medicine among the Paez/," p. 248.

The people of
/356 cont./

43 Mosoco have numerous droves of pack animals for handling the
628 import and export traffic, in which the Guambianos (with their
492 horses), called kasukos by the people of Mosoco, who regard them as good friends and not very different from themselves, also participate. The fact is that they live together, work together, and do their trading jointly.

563 The relations between "whites" and natives in Mosoco
621 seem to be cordial and based on mutual respect.

Family economy

594 The Paez family is basically an economic unit. It is made up of the parents and the children, and it represents a
[602] closed but effective circle. They do not go beyond their own
[476] limits in any way, so that the mingas and the distribution of the
[431] first fruits of the harvests are carried out primarily with consanguineal and political relations.

594 The manner in which this economic unit functions and in
462 which its members collaborate can be clearly understood from the division of the activities by sex. The supreme management of the family economy rests in the hands of the man; it is he who owns the land, the house, the tools, and the domestic animals. His arm has not been taught to wield anything but the machete, the axe, and the shovel. He is the owner of the crops and the one who determines where, how, and when work is to be done. His primary work is outside the house: on the land itself. The woman, on /357/ the other hand, remains inside the house, and her basic work is connected with the administration and working up of the products handed over to her by the man. Cooking and
[464] weaving are her specialities. It is true that the woman hires
[178] herself out as a day laborer on the fincas of the "whites" and that in some parcialidades, such as Mosoco, she participates directly in the preparation of the land and the weeding of the crops, but this is a relatively new phenomenon and is not yet universally accepted among the natives.

261 In general terms, the primary incentive for economic activity
594 dealing with food is the satisfaction of the basic needs of the individual and the survival of the family group. It is the security

/357 cont./

261 that is provided by having what is to be consumed. An abundance
594 of guarapo and maize undoubtedly gives them great gratification. When these products are abundant the religious fiestas, mingas, and "entertainments" are good, the natives say, and they describe at great length the incidents as they unfold.

178 But, in spite of the fact that the work capacity of the in-
241 dividual is acknowledged, that the possession of domestic animals
433 lends a certain prestige within the group, and that the abundance
[554] of food and guarapo brings gratification, the agricultural cycle
[231] remains stationary within the lineaments of time, of the systems of labor, and of the quantity of seed. They produce essentially
178 for consumption. The stimulation of prestige does not exist. In
433 many parcialidades, the habits of a capitalistic economy are openly
[754] combated by the sorcerers (32). Nevertheless, we have already

32. Bernal Villa, S. op. cit., p. 256.

had the opportunity to state that the introduction of the cultivation of coffee (temperate zone), the development of livestock-raising and of the cultivation of potatoes in Mosoco, and the creation of settlement areas in the very heart of the native parcialidades are rapidly modifying all of the institutions of Páez culture. The family economy of self-provisioning and of small barter operations is changing perceptibly into a purely money economy. By the same process the routine monotony is disappearing from production and is being replaced by new techniques of work, a greater quantity of production, and a greater volume of trade.

434 In the parcialidades of Mosoco, Lame, and San Andrés, we
121 made an investigation of familial income and expenses /358/ for
124 the year 1953, on the basis of questionnaires prepared by the Comisión de Planeamiento de la Seguridad Social Campesina of the Ministerio del Trabajo, questionnaires that were filled out by us for the said commission with reference to Tierradentro.